

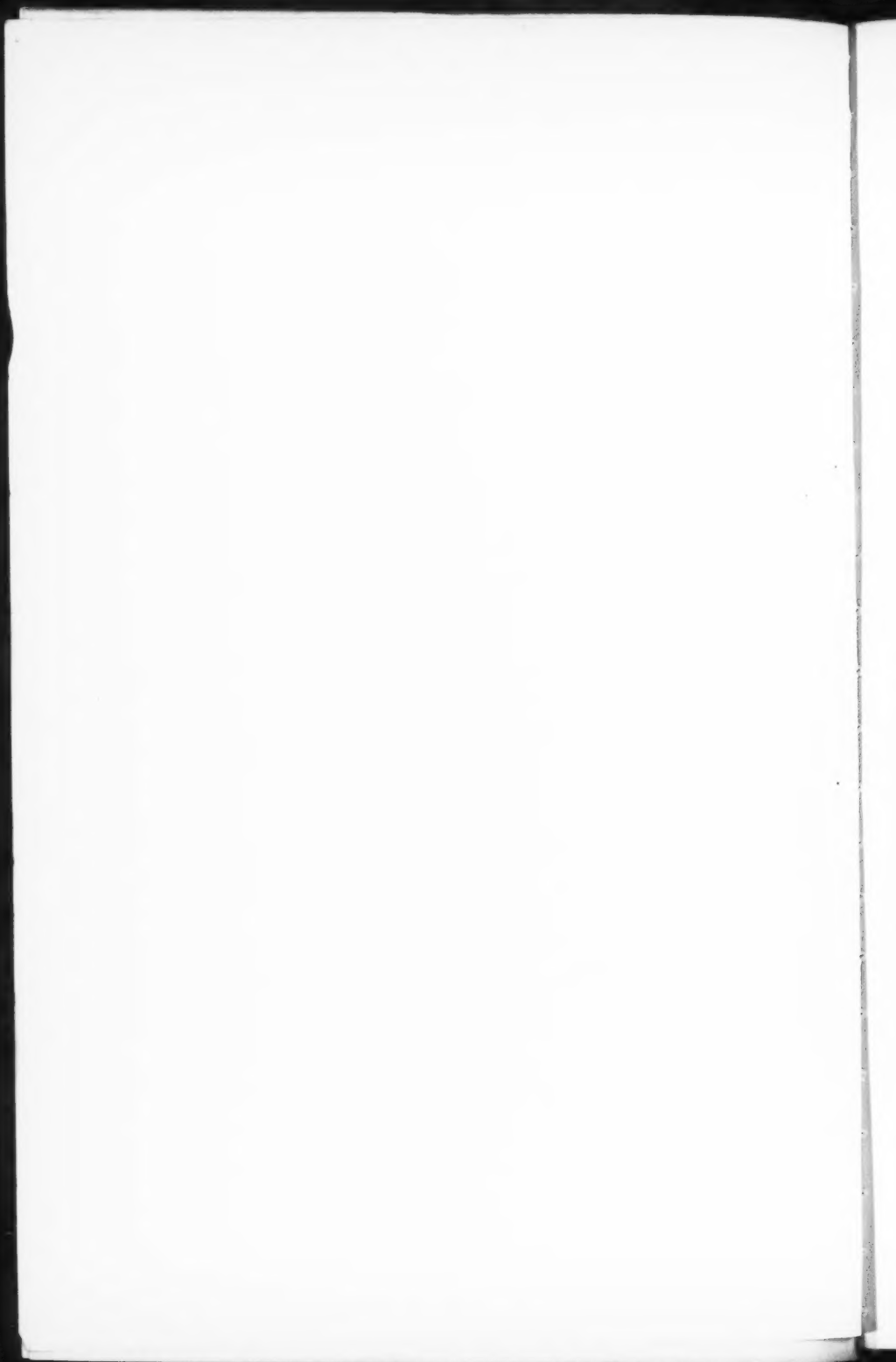
The
Catholic University Chronicle.

Vol. 1. November-December, 1897. Nos. 11-12.

PUBLISHED BY THE
CATHOLIC UNIVERSITY PRESS,
WASHINGTON, D. C.

1897.

[Entered at the Post-office at Washington as second-class matter.]



THE
Catholic University Chronicle.

Vol. I. NOVEMBER-DECEMBER, 1897. Nos. 11-12.

FEAST OF THE IMMACULATE CONCEPTION.

The feast of the Immaculate Conception was observed by the University this year with usual solemnity. Pontifical Mass was celebrated by His Eminence Cardinal Gibbons. Very Rev. P. J. Garrigan, D. D., Vice Rector of the University, was the assistant priest, and Rev. John S. Dunn, of Providence, and Rev. Maurice O'Connor, of Boston, were deacon and sub-deacon, respectively. The deacons of honor to the Cardinal were Rev. James J. Fox and Rev. J. F. O'Meara. Rev. Paul P. Aylward and Donald J. McKinnon were masters of ceremonies. The students of St. Thomas' College acted as acolytes, and the students of Holy Cross College were attendants upon the Cardinal. The sermon, which will be found below, was preached after the first Gospel by Rev. Dr. Kerby. The Right Rev. Rector, Mgr. Thomas J. Conaty, and Right Rev. Mgr. McMahon occupied seats in the sanctuary. All the professors of the different faculties of the University were present, attired in their academic robes.

Among the guests of the University at dinner were Most Rev. Archbishop Martinelli, apostolic delegate; Mgr. Sbarretti, Rev. Dr. Rooker, the superiors of the religious houses affiliated with the University, the deans of the faculties, Rev. Dr. Kerby and Gen. Stanley, of the Soldiers' Home.

In the evening the Catholic Club gave a literary and social entertainment, the large assembly room in McMahon Hall being filled. The programme consisted of an introductory address by the president of the club, Rev. James J. Fox; an essay on the natural sciences, by Mr. John P. Murray; a vocal solo, "At the Smithy," by Mr. Philip J. Gerry; an essay on

"The Study of Law," by Mr. James J. Igoe; a violin solo, Handel's "Largo," by William K. Naulty; an essay, "The Democratic Movement in Modern Literature," by Mr. Joseph J. Murphy; an essay on "Modern Materialism," by Rev. Francis P. Duffy; a vocal solo, "Vision Fair," by Mr. Gerry; an essay, "Progress in Theology," by Rev. J. O'Meara. The entertainment was concluded by an address by the Rt. Rev. Thomas J. Conaty, Rector of the University.

Sermon.

The following is the text of Dr. Kerby's sermon :

"Beatissima Virgo, Immaculate Concepta, quae patrocinio fovet Ecclesiam Statuum Foederatorum, erit etiam coelistis Patrona Universitatis."—11th chapter of the Constitution of the University.

YOUR EMINENCE, BRETHREN :

It is a custom, universal in the Catholic Church, to select heavenly patrons for individuals, nations, and institutions. The idea, which is an expression of the solidarity of the just—of the Communion of Saints, implies protection and guardianship before God. The choice of patrons, then, is confined to creatures—angels and saints, who enjoy God's presence and are inclined to assist those not yet beyond the power of sin,—beyond the dangers and vicissitudes of human life.

It is not strange that Mary, Mother of God, alone among men free from all sin, preëminent in dignity, solitary in divine grandeur, so near to God that her character awes, though it inspires us—should appear in Catholic history most frequently as heavenly Patron. Nor is it at all surprising that she has been the object of particular veneration among Catholic universities.

Aside from reasons of a general character which suggest themselves to the Catholic mind, there are others in particular which explain the fact. A university is commonly—and let us say aptly—represented as a Mother—*alma mater*. As Innocent IV. said so beautifully in writing to Oxford, the university is "*foecunda mater (quae) de utero suo in gaudium Ecclesiae filios producit ad justitiam eruditos.*" That the divine Mother should be particularly dear to the Catholic University is consequently not strange. But were this function differently represented—it is a figure at most—there is still a reason. The relation of the Blessed Virgin to Wisdom is most intimate. She is the Mother of Wisdom, to speak with the old litany—or the Seat of Wisdom as the current one expresses it. The Church accommodates to her in the Mass and the Breviary, the Old Testa-

ment references to Eternal Wisdom. An analysis of the reasons of this accommodation would show a beautiful analogy between the relation of the Blessed Virgin to Wisdom on the one hand and the relation of the university to Wisdom on the other. Were there no other explanation, this would suffice to account for the relations of Catholic universities to Mary.

Thus far we have regarded the Blessed Virgin in a general way. However, it is not in this general way that she is the heavenly patron of this University. It is specifically in her Immaculate Conception. The reasons for this choice must be sought. There are two which are extrinsic—fidelity to the traditions of Catholic universities, and to the national American spirit of this one; there are certain intrinsic reasons based on the character of modern thought and the duty of the university toward it.

Schools of learning are not of divine origin, they occupy no necessary position in the unfolding of God's revelation. They are human institutions offering a secondary though important service to the Church. They concentrate its best talent, facilitate study, coördinate its results and overcome obstacles insurmountable by the individual scholar. In a word, they offer the best human service to the Church in her mission. The form of school called university arose out of the general scientific movement of the twelfth century in France and Italy. Fostered and favored by Roman pontiffs, the number multiplied rapidly in Catholic Europe. The universities appeared soon after the age of the Fathers had closed,—St. Bernard was the last—when a new epoch was beginning in history, and at a time when new religious orders displayed great mental activity. They became then, on the one hand, technical instruments in the hands of the popes for the study of revelation; and on the other, they were neutral centres where all religious orders might meet one another and the pastoral clergy, where all might teach, be mutually helpful, mutually corrective; any excessive tendency to doctrinal narrowness which might appear here or there receiving its check in the very nature of the university constitution. Furthermore, in that age of brilliant thinking, the universities were largely serviceable to the Church as guides to orthodoxy,—were as watchtowers whence the domain of revealed truth was protected against the incursions of heresy. Within the Catholic body controversies were not lacking. They were caused in many ways, well known to the historian. A popular devotion often preceded a dogmatic defi-

nition. Controversy as to the dogmatic basis of the devotion arose sometimes when the legitimacy of certain feasts was called into question. The doctrinal discussion thus occasioned frequently transferred itself to the universities. They thus had to apply practically the old principle: *legem credendi lex statuat supplicandi*. These are some of the features of university service to the Church. Revealed truth is not from them. They are like the gardener. 'Tis not he who brings sunshine, dew and rain; 'tis not he who gives tint, symmetry and odor to the flowers. That is God's work. The gardener prepares the soil, plants the seed and directs the growth. The universities labored lovingly in the garden of God's revelation, that its flowers might blossom forth in divine beauty and their heavenly odor might fill the earth.

This apparent digression from my theme will, I trust, be pardoned, because it was necessary to give color and value to the argument, which is to be taken up now. Almost contemporary with the rise of the universities, we find a rapidly developing popular devotion to the Immaculate Conception, the solemn celebration of its feast, and an intense doctrinal controversy as to their dogmatic justification. Some centuries before this period, we find the feast and the devotion in the Eastern and the Western Churches. The devotion reaches a great expansion in the twelfth century when the controversy arises in the Western Church. It continued through two centuries unabated. Some believed that the doctrine of the Immaculate Conception contradicted dogmas universally accepted in the Church: others reading differently, accepted, defended, taught it with a zeal as extraordinary as it was persevering.

With the origin, development, characteristics of this remarkable controversy, we have nothing to do at present. There is but one point in it on which we must insist—a point whose value will be best understood in the light of the historical circumstances of the controversy. It is, that after the thirteenth century, at which period the lines were clearly drawn, the Catholic universities in Europe—with no exception not accounted for on accidental grounds—embraced, taught and defended the doctrine of the Immaculate Conception with a vigor, unanimity, and skill which, under the conditions, were more than remarkable.

Even in the thirteenth century Oxford had taken a decided stand in favor of the doctrine; we read that the devotion and doctrine had at that time been long fostered in Cambridge, but it is from Paris, the mother of universities, that the great impetus came in the fourteenth century. Time and again the venerable institution issues decrees, circular letters, regula-

tions during this controversial period, which breathe a spirit of childlike attachment and martyrlike faith in this prerogative of Mary. The tone is always the same: "*Ut religiosa populi christiani in gloriossissimam Dei genitricem unam hujus generis spem, patronam et matrem devotio, pietas et caritas in dies magis ac magis foveatur, augeatur, accendatur.*" The university not only believed and taught the doctrine—it swore solemnly to teach and defend it; it imposed upon all candidates for degrees and professorships the solemn oath to believe, teach and defend in public and in private the Immaculate Conception of the Mother of God.

Inspired by this example, during a period when controversy was keen and discussion brilliant—for there were high authorities on both sides—all the universities of Europe, with no exception which can affect the argument, embraced, taught and defended the dogma, pledging themselves, their students and professors to it by solemn oath. Thus, aside from Oxford, Cambridge and Paris, this was the case with the universities or academies of Cologne, Mainz, Vienna, Bologna, Toulouse, Valencia, Seville, Osma, Alcala, Salamanca, Valladolid, Sargossa, Compostella, Grenada, Ingolstadt, Tyrnau, Pesth. Nor do these exhaust the number. In that array of learned institutions, as remarkable in extent as it was imposing in character, there was but one thought, one spirit, one method, one language which united them in the controversy. The thought—defense of Mary's glorious prerogative; the spirit—devotion to it even at the cost of life; the method—sworn faith, quick repression of every doctor and doctrine directly or indirectly opposed, earnest petition to the Roman Pontiff to place the question beyond dispute by formal definition; the language—praise and thanks to God for this blessed privilege of Mary "our tainted nature's solitary boast."

We find ourselves now in the presence of this fact—that three, four and five centuries before the Immaculate Conception was formally defined—when it was an open question, the subject of legitimate controversy, though liberty of discussion was gradually being limited—the Catholic universities with practical unanimity and great enthusiasm embraced the doctrine as since defined. And this in spite of many conditions which normally would have led to variety of opinion among them. Not only that, but this is the only specific dogma in the whole realm of defined revelation which the universities energetically, unanimously embraced, defended and taught under a sworn obligation. It is the glory and pride of the old universities then that God chose them to defend, and perhaps in a measure to save, this revealed truth in time

of controversy until His vicar placed it among the formal definitions of the Church.

The days of the old universities are past. Times are greatly changed. Religious, political, social and intellectual revolutions have changed the face of the earth. In this transformation the universities have not remained unaltered. Most of the old ones have laid down life's burden; others of them still serve the Church in changed conditions; new ones have appeared to replace the old or to begin in other fields.

A younger sister to the old universities has been born in the New World. Here, where we may have the religious, political and industrial problems of the future to solve for mankind; here where the Church has splendid opportunities and may have great perils, Providence has placed the new University. Its face is to the future, its hopes are high, its career before it. Filled with the vigor of youth, and the enthusiasm which the consciousness of a great task inspires, this institution is to continue the same service for God, Church and humanity which its predecessors performed. It is surely no wonder that its founders looked into the past, picked that flower, divinely grand, which the old universities so loved, so cherished, so protected, and placed it on the brow of their younger sister as an emblem, an inspiration; placed it there as a delicate act of loyalty and love to a holy tradition.

Carved in stone over the entrance to this building we notice the words *Deo et Patriae*—for God and Country. Reading the documents which concern the founding of the University, we find repeated references to American conditions—the needs of the Church in this country. The University was founded to serve God *here*, to teach the truth, to direct thought in the United States. *Deo et Patriae* is not an idle phrase. No constitutional prejudices hinder the Church. She enjoys all the advantages which absence of legal impediments insures, she has the opportunities enjoyed by all civilizing educational institutions. But in addition she has that which makes her immeasurably superior,—the plenitude of truth, her ripe experience, matchless organization, her incomparable unity and splendid discipline. The Church has this tremendous equipment for her work here. She must be not merely apologetical, polemical,—she shall be positive, dogmatic. The country loves the truth, and seeks it. The Church has a grave duty to America; unless results equal capabilities, her mission will be in so far a failure. The American hierarchy decreed the foundation of the university in order that the Church might

have it as a valuable helper in its work. The university is American,—the outgrowth of American conditions.

The Catholics of this country are remarkable for their devotion to the Immaculate Conception. The feast, which we among the few celebrate in this solemn manner as a holyday, was accorded to the country as a concession to petitions for it. To say nothing of our own observations, we find in the records of our provincial and plenary councils abundant testimony of a deep and general veneration for this divine prerogative of Mary. Finally, since 1847, when the Holy Father granted the prayer of an American council, the Blessed Virgin, immaculately conceived, has been the patron of the Church in America. Fitting again that the university should have Mary immaculately conceived as its heavenly patron.

Both reasons thus far alleged are purely extrinsic. The choice was, however, at the same time an act of special consecration of the University to its mission, since the relation of this dogmatic truth to the work it has to perform is intimate.

The Holy Father, in his letters for each October bearing on devotion to the Blessed Virgin, emphatically presents her as a patron peculiarly apt for our times. It seems that we might be more specific still,—that the Immaculate Conception is a revealed truth which meets squarely, unequivocally the issues raised by modern thought,—issues with which the university has to deal. This may be seen by recalling the general principle, drawn from the history of dogma, that definitions are formulated to correct a current error or are made in view of current conditions, since every dogma has its practical bearing on human life. Faith precedes doubt, and when denial follows the latter, or doubt about the meaning of a doctrine continues, the truth is fixed by a dogmatic declaration. Hence the definition of the Immaculate Conception, made only recently, must meet in some striking way the tendencies in contemporary thought. A brief examination will justify the deduction. Before making it, a word on the duty of a Catholic university in general.

To adopt in great measure the view of Cardinal Newman, the university must cherish and exemplify Christian simplicity and strictness when they have disappeared from other places. It must show also that the Christian can be deeply read in the philosophy of ancient truth and serenely prescient of the future from his comprehension of the past. To it, it falls as being not so much *of* the world as *in* the world, to measure and expose the world, and as being in the heart of the Church, to

strengthen the Church, to resist it. It is its very place to be old-fashioned, let it but have the moral and intellectual strength, not to forget or to be ashamed of being so, but to carry out the doctrines which are its inheritance, boldly, without haggling at the price it must pay in order to act consistently with its mission.

Progress in thinking does not always imply getting away as far as possible from the thought of one, two, five or twenty centuries ago. In as far as such thinking was wrong, this *is* implied, and in so far the university must be progressive; it can not be old-fashioned in devotion to obsolete ways of thinking or discarded theories. That would be treason. But in the field of truth, where the work of the university is primarily placed—the field of revelation; (I speak not of methods in its study, nor of accessory sciences which elucidate its meaning and help us to understand) in that field, the university fulfills its obligation, chiefly when it is old-fashioned. Paradox as it may seem, advance can mean retrogression—back to Christ is the sum of all philosophy.

Now, we can not deny it, the ancient truths fundamental in Christianity have become old-fashioned to many. The human mind is proud, it defies limitations. By its innate energy it has done wonderful things. It has banished defective theories of natural phenomena, which satisfied ages less mature in thought, less skilled in method, less critical in habits, and less profound in observation. It has erected in their place that vast edifice, I might almost say, of splendid paradoxes which make up the scientific truth of to-day—established not for our day, but largely for all time. Even deducting all that rests on hypotheses, no inconsiderable amount, there still remains in the solid achievements of the mind of man sufficient to demand candid, unlimited admiration. In the study of archæology, of philology, in historical research; in the study of social and political institutions, corresponding advance has been made, and it merits the highest appreciation. No individual, no institution of learning, dare be old-fashioned in this sphere of pure human science.

But this is not all truth, and reason has not stopped here. It claims as its right the study, the acceptance or the rejection of divine revelation, and all therein implied. If it has successfully questioned what professed to be science, shall it not question what professes to be revelation; if it made its own tribunal one of last resort for the one sphere of truth, why not for the other? Reason has done it. Typical of this *method* is the *a priori* argument of the well known synthetic Philosopher against the so-called creation hypothesis. Other beliefs

held in the infancy of the human race have been shown to be false—this one is presumably so for that reason alone. Or, again, the words of the head of a great American university are typical. Truth can not be hampered by creed. Religions are only good in so far as they offer an organization which may be used to support a scientific position. The effect of this method—of this position of reason toward revelation—is seen only too well in the study of social evils and social institutions, a field of absorbing interest and supreme importance for humanity. Poverty and vice are studied by reason alone, natural laws alone are sought to explain them. Sin, grace, the supernatural, human perversity, its cause and its cure are forgotten. Religion is reduced to the category of social necessities without dogmatic basis. It is here that progress has ceased; it is here that God's old-fashioned revelation must be insisted upon.

Inasmuch as we can reduce such a complex of tendencies to two terms, we may sum them up in *rationalism* and *naturalism*; the former reducing the splendid proportions of divine revelation to the narrow compass of reason, the other its logical result, banishing the idea of the supernatural from the world. The two companions are found on all sides, "rearing their heads amid regal ruins" and smiling on the devastation they have caused.

I repeat, all thanks to the human mind for its wonderful achievements. Science is not bankrupt. It was not a theologian who claimed recently that it is. Scientists may bankrupt—hypotheses may and do—true science cannot; but in the attitude of men toward the truths of revelation, there is danger. The attempt, conscious or unconscious, organized or unorganized, to reduce revelation to reason's capacity or to eliminate the supernatural from human life, is a mistake for science, a mistake for philosophy, a mistake for religion, a mistake for social reform—a poor preparation for the problems of the twentieth century. It is the same one sun which illumines the heavens, lines the clouds with silver, tints the evening sky, floods the earth with light, fills it with warmth, clothes mountain, hill and valley with beauty, and makes them smile with life. As well look for all these under the solitary influence of a lightless moon, as expect the sky of human life to be bright, the clouds of sorrow, doubt and suffering to be silver-lined, when the sun of the supernatural has set or its vitalizing power has been weakened by its being reduced to narrow circumference of human reason.

It is with such an age, such tendencies, that this University must cope. It must reassert the old-fashioned truths of a personal God, responsible man, the supernatural, the nature and

origin of sin, misery and suffering, the meaning and value of human life. While much that is wrong in social life may be traced directly to economic or social causes, the mystery of the presence of social wrongs in the world is unexplained—remains so till sin and the supernatural be understood. In the cure of physical ills a correct diagnosis must precede; therapeutics depends upon it. The healing of social ills is no exception. Back we must go then, back to the supernatural; to man's original innocence, his fall and its consequences, the Incarnation, the Redemption, the progressive restoration of humanity to God's image, back to the oldest of truths,—truths taught and accepted before modern civilization began; truths which have stood "towering like majestic Appenines, splendid and immutable," in a world of change and revolution.

In the whole range of Catholic dogma I doubt whether we find a truth more comprehensive, meeting more directly, unequivocally, the issues presented in this condition than does the Immaculate Conception. In it we have expressed and implied, the effective declaration of original innocence, original sin and its consequences, the Incarnation, grace and the supernatural; the type from which man fell, the type to which in Christ man must be restored. The founders of the University, then, in placing this dogma thus prominently before us, gave us not only a heavenly patron, but as well, a symbol to inspire and direct us in our work.

In this, of course, no secondary place has been given to Christ. Far from it. The idea of patronage confines itself to creatures; but at any rate, the glories of Mary are for Jesus. It was the Incarnation, the truth about Christ's nature, that the Council of Ephesus defended when it declared Mary to be the Mother of God. It is the work of Christ and his Church that the university must do. In its devotion to the Immaculate Conception it is the supernatural order, the Incarnation, in a word, *revelation*, which the University defends.

But again, one might observe, the University implies more than theology, more than revelation. The sciences occupy a prominent part in its organization. How does this symbol in the Immaculate Conception apply to them? The explanation is not difficult. Truth is an organic unity. The rôle which the sciences play in helping to understand, in defending, in propagating revealed truth is surely understood when we remember that attacks on revelation come oftenest from false views of the sciences. If in the *Summa Theologica* of St. Thomas we find a considerable use of philosophy, physics, psychology, law and politics—in a word, all science as then understood as far as it served his purpose—it is not strange

that in a Catholic university, whose first duty is to serve God and teach revelation, and which is a living, breathing *Summa Theologica*, that we should find the human sciences carefully fostered.

Having just entered the University, it would scarcely be becoming, nor is it necessary for me to attempt to draw the lessons of this feast for my hearers; that the Blessed Virgin as our patron should be dear to us; that the Immaculate Conception as the symbol of the University's great mission should inspire and unite us, student and professor, in one solid phalanx to work for God, His revelation, and truth; that this symbol should be for us all that the flag is for the patriot, all that the colors are for the soldier who draws from them strength, courage and perseverance—this requires no development from me. That this feast should be a center in our year, a sort of day of settlement on which we present to God the results of our work and our promises for the future, that to-day we should cluster around the altar to make fervent prayer to our heavenly patron for light and strength from God—all this our sense of duty and understanding of our mission tell us plainly, forcibly.

Chronologically, the Blessed Virgin precedes Christ; her appearance is the promise of His immediate coming. Her Immaculate Conception is the first heavenly harmony which the rays of the Sun of Eternal Justice sent through the world like the fabled Egyptian statue near Thebes which, touched by the rays of the early sun, gave forth a harplike music that proclaimed the approach of day. May we not hope that there is in that for us a consoling symbolism—that the entrance of the Immaculate Conception so largely into American life and into the life of the University, may, in either case, be the promise of the reign of Jesus Christ among us!

THE SILVER JUBILEE OF MGR. CONATY'S ORDINATION.

Tuesday, December 21, was the twenty-fifth anniversary of the ordination of the Right Reverend Rector to the priesthood. As he expected to celebrate it in his old home, and as it occurred during vacation time when many professors and students would be absent, the congratulations of all were informally offered to Dr. Conaty in the Assembly Hall on the evening of Friday, December 17. A brief address was made by Very Rev. Dr. Shahan, Dean of the Theological Faculty, in the name of the professors. Rev. N. T. Slattery and Mr. Leo Stock made addresses in the names of the clerical and lay stu-

dents respectively. Dr. Conaty replied briefly. After his remarks, each of those present presented his congratulations personally.

THE LIBRARY OF PROFESSOR BOUQUILLON.

The following details regarding the splendid private library of Moral Sciences of Dr. Bouquillon will not fail to be of interest to friends of the University and to book lovers in general. A library of over 5,000 volumes in English, German, French, Italian, Latin, and Spanish, the result of thirty-seven years' growth, reflecting the personality of its owner and the trend of his studies, has a value which is peculiarly its own.

The library fills two large rooms, A and B, on the fourth floor of Caldwell Hall.

Room A.

This room, which is used by Dr. Bouquillon as his study, contains his library of theology proper, divided into eleven sections.

The first section, containing about 250 volumes, is devoted to the sources of theology: Holy Scripture, Councils, Acts of the Popes, Liturgy. Two splendid collections in this section are the *Maxima Bibliotheca* of Despont and the *Concilia Germaniae* of Schannat and Hartzheim.

The second section contains about 580 volumes on *Loci theologici*, fundamental theology, polemics and apologetics. Here we note in particular extensive collections of works on the controversies with Luther and Calvin, especially those of the great Louvain scholars Driedo, Tapper, Latomus, Sonnius, Lindanus, Stapleton; also, the works of Du Perron and Becanus. On the Jansenist controversy, we find, aside from an extensive literature on the controversy itself, the works of the leaders Baius, Jansenius, Arnauld, Quesnel. We note also a rich collection of literature and of original sources on the science of religions.

The third section, having about 250 volumes, is confined to scholastic theology. The thirteenth century is represented by the works of Gulielmus Parisiensis, Albertus Magnus, St. Thomas, Raynerius de Pisis and St. Bonaventure; the fourteenth century, by Durandus, Petrus Paludanus, Franciscus Mayronis, Thomas Argentinus; the fifteenth by Gerson, Vorillonius, Dionysius Carthusianus, Adrian VI; the early part of the sixteenth century by Cajetanus, Lychetus, Tataretus; the latter part of the same century by Ludovicus Legionensis, Toletus, Suarez; the seventeenth century by Lessius, Sylvius, Lugo, De Coninck, Wiggers. The fourth section contains works on

positive dogmatic theology, there being about 200 volumes. Among them are the chief modern Catholic works and writings of recognized authority, representing the doctrinal positions of each religious denomination.

The fifth section—that of moral theology—has about 250 volumes; among them the principal Summae Morales of middle ages and best moralists of the sixteenth and seventeenth centuries. The sixth section contains about 130 works on fundamental notions of moral science, end of man, laws, conscience, human acts, sin, etc., and controversies touching them. The seventh, confined to theological and moral virtues, numbers 150 volumes, chiefly on faith, charity, religion, justice and temperance. The eighth section is comprised of works on the Sacraments, there being 240 volumes, bearing chiefly on baptism, Eucharist, penance and matrimony.

The ninth section contains about 80 volumes on asceticism and mysticism. The tenth about 70 volumes on pastoral theology, casuistry, catechetical and homiletics. The eleventh has also about 70 volumes, on occult science, abnormal phenomena, magic, spiritualism, hysteria, hypnotism. The eleven sections contain in all about 2,270 volumes.

ROOM B.

This room, occupied also by the library, serves at the same time as a place of meeting and study for the members of the seminar of Moral Science conducted by Dr. Bouquillon. There are twelve sections.

The first section contains about 230 volumes on rational and natural philosophy, the works of the great philosophers, histories of philosophy, etc. The second, having also about 230 volumes, is confined to ethics, natural law and sociology.

The third has 150 volumes, on family, state, international society; the fourth contains 230 volumes on economics, property, labor, commerce, finance; the fifth, 250 volumes, on general social questions, and in particular on education, correction, temperance and charity. In the sixth, about 100 volumes on socialism.

In the seventh there are 150 volumes on relations of Church and State and religious questions; in the eighth, 300 volumes on canon law and civil law, among them extensive collections of works on the institution, organization and rules of procedure of the Roman and Spanish Inquisition and the Indexes.

In the ninth section are found 300 volumes on general Church history; in the tenth, 180 volumes of special histories of heresies, sects and councils; in the eleventh, 200 volumes on the history of Theological literature and the science of Bibliography.

The twelfth section contains over 650 volumes of bound magazines, pamphlets and articles collected and bound, acts of congresses, encyclopedias, Government publications, etc.

There are in these twelve sections 2,970 volumes, making in all about 5,240 volumes in the library. Additions are being constantly made. Choice of books is guided and has always been guided by the necessities of teaching or current conditions of thought. Rare and valuable works have not been sought, though such are not lacking. Dr. Bouquillon has some Incunabula, the oldest, printed in Venice in 1477, and the editio princeps of some celebrated works, as Melchior Canus, *De Locis Theologicis* (Salamanca, 1563), Mariana, *De Rege et regis institutione* (Toledo, 1599), the *Catechismus ad parochos* (Rome) apud Paulum Manutium, 1566, and a beautiful edition of the works of Louis Vivès, which comes from the library of Pope Pius the Sixth.

What attracts one in a particular way, however, is the collection of special works, monographs, dissertations on all phases of social questions, and miscellanea collected, arranged and indexed in volumes. Thus we find in the library miscellanea moralia socialia, politica, juridica, historica, pedagogica, etc. The wide range thus covered by the library makes it possible for the student to carry on the most extensive researches without any difficulty whatever.

FACULTY OF PHILOSOPHY.

Department of Botany.—The widely recognized usefulness of this department of the Catholic University to American botany in general, has been well demonstrated by the considerable number of noted botanists who, at various times during the autumn session, have been transient workers in the herbarium and botanical library. All of those named below have come bringing unpublished manuscript for correction, amendment and extension, in the light of materials not to be found in the libraries and herbaria of the institutions to which they belong. The visits of such men are a tribute to the superiority of our equipment for research work along these lines. No higher recognition than that can be given to a university department

Dr. John K. Small, Curator of the New York Botanical Gardens Herbarium. Two days.

Dr. N. L. Britton, Director of the New York Botanical Gardens. Two days.

Dr. Lucien M. Underwood, Professor of Botany, Columbia University, N. Y. One day.

Dr. Charles Mohr, of Mobile, Alabama; engaged upon the Flora of that State. Two days.

Mr. O. F. Cook, of New York; engaged upon African botany and zoölogy. Two days.

Mr. F. V. Coville, Chief Botanist to the U. S. Department of Agriculture. A half-day.

Mr. T. H. Kearney, Assistant Agrostologist, U. S. Department of Agriculture. Four visits of a half-day each.

Mr. C. L. Pollard, U. S. National Herbarium. Two visits of a half-day each.

Department of Sociology.—Through the courtesy of the officials of the National and State Bureaus of Labor, Dr. Kerby has been able to place 150 volumes of their reports in the sociological library. Complete sets were received from many States. An effort will be made to round out the incomplete sets by purchases, as occasion may offer. The publications of foreign governments, as far as they interest the student of sociology, will be added to the library at once. The literature, official organs and documents of trades-unions and the general labor movement are being collected now. Many of the socialist papers of the United States are already received. The four volume report of the Senate committee which investigated the relations of Labor and Capital in 1885 have been received from Senator Carter through the kindness of Mr. I. Hamburger, his private secretary and clerk of the Census Committee. The formation of the library was begun in October. It is an important and difficult work. There is much valuable sociological literature in private libraries in the form of reports, pamphlets and books bearing on social conditions, questions, etc., which seem to have no value, and in consequence do not enter the ordinary channels of trade. Isolated, they are not of much value, but in a general sociological library they would occupy an important place. The University would gladly receive works of this kind from any of its friends.

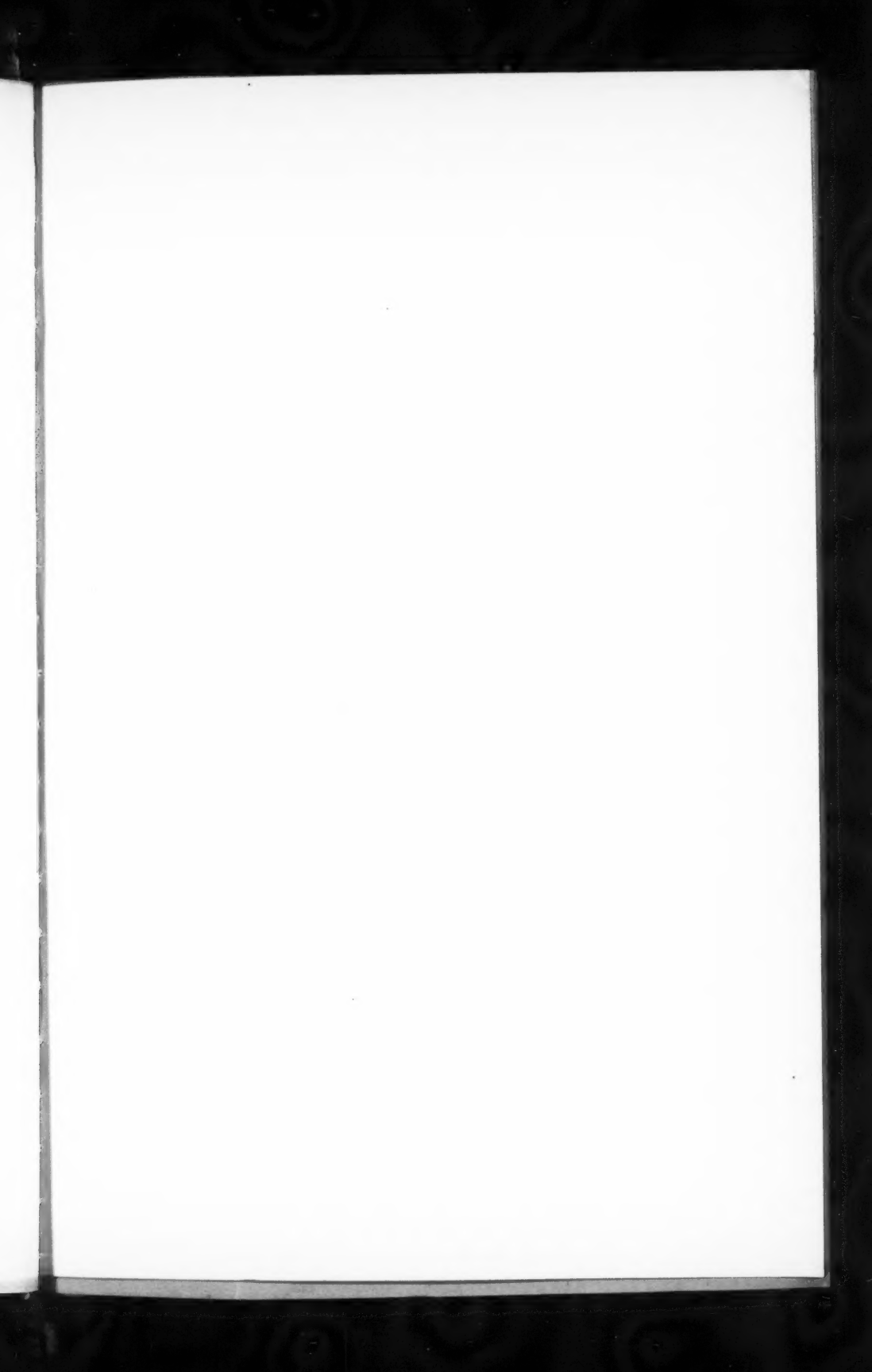
FACULTY NOTES.

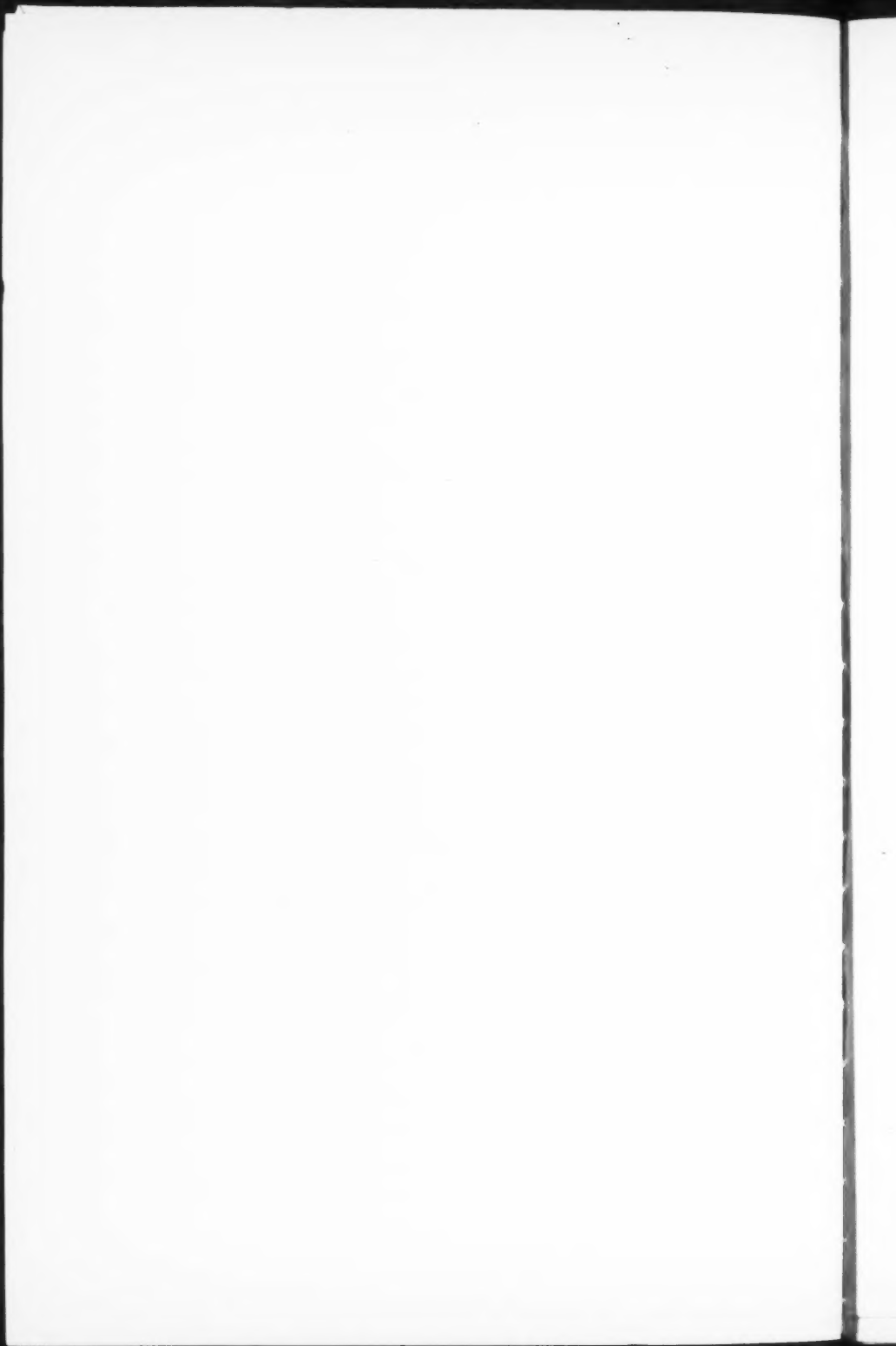
Articles by the Professors.—The following professors have contributed articles to the Library of the World's Best Literature, which has recently appeared: Rev. Dr. Shahan, Fénélon; Rev. Dr. Pace, St. Thomas Aquinas; Dr. Egan, Calderon, the Poetry of St. Francis Assisi, The Sonnets of José de Heredia, Louis Frechette and Canadian Literature, Manzoni and the Romantic Movement in Italy; Dr. Charles Neill, Machiavelli.

VACATION NOTES.

The Christmas recess began December 23. Courses will be resumed January 4.

Dr. Cameron, formerly associate professor of chemistry, at present of Cornell, spent a portion of the Christmas vacation at the University.





1897

The Catholic University Bulletin

VOL. III.—No. 4.

OCTOBER, 1897.

WHOLE No. XII.

CONTENTS.

	PAGE.
I. THE EVOLUTION-THEORY OF MORALITY, - -	373
James J. Fox.	
II. PRIMITIVE EPISCOPAL ELECTIONS, - - -	404
Maurice F. Hassett.	
III. THE USE OF THE PARTICIPLE IN HESIOD, - -	421
George M. Bolling.	
BOOK REVIEWS: KERBY, <i>Le Socialisme aux Etats-Unis</i> ; LAMBRECHTS, <i>Dictionnaire Pratique de Droit Comparé</i> ; SPEIRS, <i>The Street Railway System of Philadelphia</i> ; REIZENSTEIN, <i>The Economic History of the Baltimore and Ohio Railroad</i> ; RUTTER, <i>South American Trade of Baltimore</i> ; MICHAEL, <i>Geschichte des deutschen Volkes waehrend des dreizehnten Jahrhunderts</i> ; LONGHAYE, <i>La Prédication</i> ; STANG, <i>Historiographia Ecclesiastica</i> ; GUINEY, <i>Selections from the poems of James Clarence Mangan</i> ; CHAMBERLAIN, <i>Samuel Sewall and the World He Lived In</i> ; SMITH, <i>Brother Azarias</i> ; <i>Elementa Philosophiae Scholasticae</i> . - - -	
	472

PUBLISHED QUARTERLY BY

THE CATHOLIC UNIVERSITY OF AMERICA,

WASHINGTON, D. C.

Annual Subscription, \$2.00.

Single Numbers, 50 cents.

[Entered at the Post-office at Washington as second-class matter.]

THE
CATHOLIC UNIVERSITY BULLETIN,

A Quarterly publication devoted to the interests of Religion and Science.

THE BULLETIN has now completed its third year of usefulness. Flattering commendations from many quarters have encouraged the editors to carry on the good work with renewed zeal. As the University develops it is hoped that THE BULLETIN will become still more interesting, and that all the sciences taught in the University will find an adequate echo in its pages, until such time as more specialized reviews can be established. Meanwhile its friends are kindly requested to obtain new subscribers, as THE BULLETIN aims at being self-supporting, in order not to draw upon the much needed resources of the University.

Subscriptions should be addressed to the Editor,

THE CATHOLIC UNIVERSITY BULLETIN,

CATHOLIC UNIVERSITY OF AMERICA,

WASHINGTON, D. C.

JUST PUBLISHED.

A Round Table

OF THE REPRESENTATIVE AMERICAN CATHOLIC NOVELISTS.

At which is served a Feast of Excellent Stories by

ELEANOR C. DONNELLY.

MAURICE FRANCIS EGAN.

CHRISTIAN REID.

ANNA HANSON DORSEY.

FRANCIS J. FINN, S. J.

ANNA T. SADLER

ELLA LORAINÉ DORSEY.

WALTER LECKY.

MARY A. SADLIER.

JOHN TALBOT SMITH.

CHARLES WARREN STODDARD.

WITH PORTRAITS, BIOGRAPHICAL SKETCHES, AND BIBLIOGRAPHY.

12mo, cloth, handsome cover design, \$1.50.

To this volume the best Catholic novelists of America have each contributed a story. Nothing like this has ever been published, and we are happy to announce that our attempt to gather all the representative Catholic novelists at our Round Table has been completely successful. Extremely interesting as a collection of stories, the unique character of the book is sure to attract widespread attention. The style in which the book is gotten out is worthy of its contents.

BENZIGER BROTHERS.

NEW YORK:

CINCINNATI:

CHICAGO:

36-38 Barclay St.

343 Main St.

178 Monroe St.

STORMONT & JACKSON,

Fine **Printing** : BOOK
or
JOB.

Telephone 641.

522 Twelfth Street N. W.

The Catholic University of America,

WASHINGTON, D. C.

DEVOTED EXCLUSIVELY TO GRADUATE AND
PROFESSIONAL INSTRUCTION AND
RESEARCH.

INCLUDES

1. SCHOOL OF DIVINITY : Four Departments,—(1) Biblical Sciences ; (2) Dogmatic Sciences ; (3) Moral Sciences ; (4) Historical Sciences.
2. SCHOOL OF PHILOSOPHY : Six Departments,—(1) Philosophy Proper ; (2) Letters ; (3) Mathematics ; (4) Physics ; (5) Chemistry ; (6) Biology.
3. SCHOOL OF THE SOCIAL SCIENCES : Four Departments,—(1) Sociology ; (2) Economics ; (3) Political Science ; (4) Law.
4. INSTITUTE OF TECHNOLOGY : Four Departments,—(1) Applied Mathematics ; (2) Civil Engineering ; (3) Electrical Engineering ; (4) Mechanical Engineering.

AWARDS DEGREES

- In the SCHOOL OF DIVINITY,—Bachelor of Divinity (S. T. B.); Licentiate in Divinity (S. T. L.); Doctor of Divinity (D. D.).
- In the SCHOOL OF PHILOSOPHY,—Bachelor of Philosophy (Ph. B.); Master of Philosophy (Ph. M.); Doctor of Philosophy (Ph. D.).
- In the SCHOOL OF THE SOCIAL SCIENCES (Departments of Sociology, Economics and Political Science),—Bachelor of Social Sciences (SS. B.); Master of Social Sciences (SS. M.); Doctor of Social Sciences (SS. D.); (Department of Law),—Bachelor of Laws (LL. B.); Master of Laws (LL. M.); Bachelor of Civil Law (B. C. L.); Master of Civil Law (M. C. L.); Doctor of Civil Law (D. C. L.); Doctor of Ecclesiastical Law (J. E. D.); Doctor Utriusque Juris (J. U. D.); Doctor of Laws (LL. D.).
- In the INSTITUTE OF TECHNOLOGY,—Civil Engineer (C. E.); Electrical Engineer (E. E.); Mechanical Engineer (M. E.); Master in Civil Engineering (M. C. E.); Master in Electrical Engineering (M. E. E.); Master in Mechanical Engineering (M. M. E.).

For further information, catalogues, etc., address the REGISTRAR OF THE
CATHOLIC UNIVERSITY, WASHINGTON, D. C.

+ . . .

The Catholic University Chronicle.

Vol. 1. November-December, 1897. Nos. 11-12.

TABLE OF CONTENTS.

PATRONAL FEAST OF THE UNIVERSITY—FEAST OF THE
IMMACULATE CONCEPTION.
SERMON BY REV. DR. KERBY.
THE SILVER JUBILEE OF MGR. CONATY'S ORDINATION TO
THE PRIESTHOOD.
THE LIBRARY OF PROFESSOR BOUQUILLON.
FACULTY OF PHILOSOPHY—DEPARTMENT OF BOTANY.
FACULTY NOTES.
VACATION NOTES.

Subscription, \$1.00 Yearly. Single Numbers, 10 cents.

PUBLISHED BY THE
CATHOLIC UNIVERSITY PRESS,
WASHINGTON, D. C.

1897.

[Entered at the Post-office at Washington as second-class matter.]

TO OUR SUBSCRIBERS.

For the future the University will publish monthly a CHRONICLE, in which will be found such details of its life and work as are likely to interest friends and well-wishers, or are deserving of preservation. It has been found that such information was not accessible, in authentic shape, with sufficient frequency, and that the academical character of the BULLETIN would be better emphasized by the severance from it of matters of a local or transient character. The regular subscription price will be One Dollar.

LEGAL FORM OF BEQUEST TO THE CATHOLIC UNIVERSITY OF AMERICA.

*I give, devise and bequeath to the CATHOLIC
UNIVERSITY OF AMERICA, an institution incorporated under
the laws of the District of Columbia and located in
Washington, D. C.,.....*

The
Catholic University Bulletin,

AN ACADEMICAL PUBLICATION

DEVOTED TO THE INTERESTS OF RELIGION AND SCIENCE.

Subscriptions Respectfully Solicited.

Terms: \$2.00 Yearly.

Single Numbers, 50 cents.

Address all communications to the Editor,

CATHOLIC UNIVERSITY BULLETIN,

CATHOLIC UNIVERSITY OF AMERICA,

WASHINGTON, D. C.

The Catholic University of America,

WASHINGTON, D. C.

DEVOTED EXCLUSIVELY TO GRADUATE AND
PROFESSIONAL INSTRUCTION AND
RESEARCH.

INCLUDES

1. SCHOOL OF DIVINITY : Four Departments,—(1) Biblical Sciences ; (2) Dogmatic Sciences ; (3) Moral Sciences ; (4) Historical Sciences.
2. SCHOOL OF PHILOSOPHY : Six Departments,—(1) Philosophy Proper ; (2) Letters ; (3) Mathematics ; (4) Physics ; (5) Chemistry ; (6) Biology.
3. SCHOOL OF THE SOCIAL SCIENCES : Four Departments,—(1) Sociology ; (2) Economics ; (3) Political Science ; (4) Law.
4. INSTITUTE OF TECHNOLOGY : Four Departments,—(1) Applied Mathematics ; (2) Civil Engineering ; (3) Electrical Engineering ; (4) Mechanical Engineering.

AWARDS DEGREES

In the SCHOOL OF DIVINITY,—Bachelor of Divinity (S. T. B.); Licentiate in Divinity (S. T. L.); Doctor of Divinity (D. D.).

In the SCHOOL OF PHILOSOPHY,—Bachelor of Philosophy (Ph. B.); Master of Philosophy (Ph. M.); Doctor of Philosophy (Ph. D.).

In the SCHOOL OF THE SOCIAL SCIENCES (Departments of Sociology, Economics and Political Science).—Bachelor of Social Sciences (SS. B.); Master of Social Sciences (SS. M.); Doctor of Social Sciences (SS. D.); (Department of Law).—Bachelor of Laws (LL. B.); Master of Laws (LL. M.); Bachelor of Civil Law (B. C. L.); Master of Civil Law (M. C. L.); Doctor of Civil Law (D. C. L.); Doctor of Ecclesiastical Law (J. E. D.); Doctor Utriusque Juris (J. U. D.); Doctor of Laws (LL. D.).

In the INSTITUTE OF TECHNOLOGY,—Civil Engineer (C. E.); Electrical Engineer (E. E.); Mechanical Engineer (M. E.); Master in Civil Engineering (M. C. E.); Master in Electrical Engineering (M. E. E.); Master in Mechanical Engineering (M. M. E.).

For further information, catalogues, etc., address the REGISTRAR OF THE
CATHOLIC UNIVERSITY, WASHINGTON, D. C.

